

American Missionary

(MAGAZINE.)

"Go ye into all the World, and

preach the Gospel to every creature."

DEC.,

1860.



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*For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, &c., see the 2nd, 3rd and 4th pages of this cover.

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CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and youth, who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies — each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked and salvation of the righteous.

THE
American Missionary.
(MAGAZINE.)

VOL. IV.

DECEMBER, 1860.

NO. 12.

AMERICAN MISSIONARY ASSOCIATION.

JAMAICA MISSION.

FROM REV. Mr. THOMPSON.

Eliot Station, Aug. 1.

The state of things at this station, I am happy to say, is by no means discouraging. The "fearful developments" as reported last year, and the excommunication of quite a number of church members, have been, by divine grace so overruled that the individuals themselves have been *warned*, and others made to "take heed lest they also fall."

For some time it looked dark and fearful, but now our sky is clear and our hope brighter. The scenes through which the church passed, were trying times, but these trials we may expect to have, as long as there is so little moral power in church members, and such a corrupt public sentiment, in the midst of which they have to live. You know the power of public sentiment: and can *imagine* its desperate work of ruin, when it favors almost every species of immorality. Such a corrupt public sentiment surrounds our people, and is it any wonder that they fall? Is it not rather wonderful that they live as consistent lives as many of them do?

Slavery has demolished the most sacred institution God ever gave to the human family, and has thereby corrupted the very fountain of social and domestic life. God intended the family for the de-

velopment of life in all its departments: the cultivation of virtue, and the suppression of all vice. Slavery has long trampled this institution under foot, and it will take more than one generation to remedy the evil. Let our friends remember this in their attempts to *elevate* an enslaved people. What we find true in Jamaica, as once a slave country, will be found true in all slave countries.

Our Sabbath congregation is rather more than was reported last year, (200.) Our Sabbath school has greatly increased since our return. The introduction of those little "Penny Music Books," (which awakened a great deal of interest,) and the setting the children at work in getting in more scholars, have made a great change in the aspect of our school. When we returned, we had only about 60, and now we have on the list 126. It is indeed a wide field of usefulness. Bro. Douglass has charge of the school, and makes it very interesting and instructive. The Richmond scholars attend church at Eliot, and are members of the Sab. school. Out of 11 Sab. school teachers 7 are natives, and are doing well.

Besides the Sab. school scholars, Mrs. Thompson has an adult class of about 40, who meet in the school room below, at the same hour, thus giving to most of our congregation, the advantages of Sab. school instruction, every Sabbath.

FROM MR. DOUGLASS.

Richmond Station.

Respecting our school there is nothing of unusual interest to communicate. During the last term which closed June 28th, there was a steady though slow increase in numbers; the term closed with fifty-two on the list, the average during the term I should judge to be about forty. With the increase of numbers, there was also an increase in the mental capacity of the school as a whole. We have been obliged to refuse many applications for places in our families, for the want of means for their accommodation.

There has been no unusual religious interest in the school since I last wrote. Those who expressed a purpose to be the Lord's, give evidence, so far as we can see, of still holding on in that purpose, though they are the merest babes in Christ, and have need of constant nursing.

A beginning has been made upon the teacher's house. The completion of this house will be a great addition to our facilities for carrying on the school. There are young people and children enough to avail themselves of the opportunities afforded by our school, as fast as we have means to accommodate them. We hope to be able to raise up some young people who may be suitable teachers in our primary schools. The greatest obstacle to this, hitherto, has been the difficulty of finding young men and women of sufficient strength of moral and religious character. During the short time I have been here, I have become more and more convinced that good native teachers, if they could be had, would be the best for children here.

Pray that God may bestow upon us, abundantly, spiritual blessing, for we stand in greater need of this than of any other. O that God would visit us, as he seems to be visiting his people in many places.

MENDI MISSION.

FROM REV. J. H. DODGE.

In consequence of our frequent and abundant rains, and the pressure of my

other duties, I am unable at present to do scarcely any visiting among the people of my parish. It is true I see many of them at our house in the course of a week, calling as they do on business. There were ten or eleven present at the prayer meeting at 5½ o'clock this morning. This is encouraging. There is, I think, a good feeling on the part of the church, as respects individual duty, and a desire to see God's work revived more and more until poor sinners are heard crying out, "what must we do to be saved?"

Though ill health and other obstacles beset my path, yet, if I know my own heart, I esteem it a very great privilege to labor to build up these christians in holiness and every christian grace, as well as to point sinners to the Lamb of God, who taketh away the sin of the world.

But, oh! the surrounding multitude sunk in heathenish superstition and vice, held fast in the chains of the wicked one! when shall they be elevated and christianized? Strong is the arm of the Lord and mighty is his word. These poor, perishing ones are yet, I trust, to hear of Christ, and believe in his name.

But we need *more preachers* of the divine word. Who will come and engage with us in this blessed work? Let not fear of hardships keep any back. Oh that the young men in the Theo. Seminary would obey conscience and the marching orders of their departed Lord.

SIAM MISSION.

FROM REV. D. B. BRADLEY, M. D.,

Bangkok, Aug. 11, 1860.

We had a peculiarly interesting season at our Chapel last Sabbath morning, at our Siamese services, preparatory to the communion season in the P. M., in concert with our Presbyterian brethren. Our native brethren, Sawat and Boon, brought forward their infant children, and publicly dedicated them to the Lord in the ordinance of baptism. The former had two, the latter one thus given to God; and my-

self and wife at the same time embraced the same privilege for our youngest, whom we have named Irene Bell. The Lord, having made us strong in the belief that infant baptism is both a high privilege and solemn duty on the part of christian parents, we enjoyed the services much, and felt that it was a great day for our little church. It was pleasing to notice the teachings of the Holy Spirit leading our brethren to commit their little ones to the safe keeping of their Almighty Father in Heaven.

Death has recently visited our little band of missionaries, and removed to her heavenly home, our beloved sister Mrs. Maria Wilson, the wife of Rev. J. Wilson, of the Presb. Mission. Such a death as she died, must greatly honor her Redeemer among this heathen people. It was eminently peaceful—just that peace which He bequeathed to His people, and a complete fulfilment of His promise saying: "I will come and receive you unto myself, that where I am, there ye may be also." Her infant and only child, was taken from her by death a few weeks before her departure. And now our dear Bro. Wilson is alone, and yet he is not alone, for God is with him preparing him in a hot furnace of affliction, for a holier service here and hereafter.

DEATH OF A SIAMESE CHRISTIAN.

CHOLERA IN BANGKOK.

A letter from Bangkok, published in the Missionary Magazine, reports the existence of cholera in Bangkok, and the death of one of the recent converts, connected with the church of the Baptist Mission. Only one white person, the mate on a Danish vessel, had died from this disease. Of the Siamese convert, the letter says:

He gave good evidence of his love to Jesus; and, during his short connection with the church, took an active part in all that pertained to the extension of Christ's kingdom on earth, and we were indulging the fond hope that he would at no distant day, be an invaluable promoter

of Christianity among his own people. Our gracious Master in heaven gave him to us long enough to show what He can do for the Siamese, and to stimulate our faith and our efforts. May He give us many more tokens of His presence, His love, His willingness, and His power to save.

Results of West India Emancipation.

A Deputation was lately sent to the West Indies by the English Baptist Missionary Society, to report upon the condition of the people and the missionary work. The deputation met the Committee in London, Oct. 11, 1860, and gave some account of the state of things in Jamaica.

On the results of emancipation, they thus speak:—"Its success is beyond doubt, and the results may well encourage the ardent efforts of the friends of Africa to seek the destruction of slavery throughout the world."

As to the religious condition of the churches and people, they report:—

"It was not possible to be otherwise than grateful to God for the extent and influence of religious knowledge in all parts of the native community. Judged by the numerous places of worship, visible on the mountain slope, in lonely vales, and in the towns and settlements of the island, very large provision has been made for the religious wants of the people, while investigation establishes the fact, that in many districts the larger part of the population is in the habit of attending divine worship. In several localities surrounding the chapels, few persons were known to be altogether absentees from the house of God. Nothing could exceed the quietness, the order, and attention during divine service. The appearance of the people on the Lord's day in our chapels was generally neat; the instances of gaudy and tasteless dress were few,—certainly not exceeding two per cent. of the whole attendance." They mention the following points as particularly worthy of notice:—"1. The prompt, vigorous, and searching discipline usually maintained throughout all the churches. 2. The tender interest and anxiety very frequently displayed towards those who have been excluded from the fellowship of the church. 3. With the character and devotedness of the deacons and leaders we were greatly pleased." They point out many defects, but these are mainly traceable to the fewness of ministers in the island. Two and three churches are placed under the pastoral superintendence of one man, and many evils result from this. Of our native pastors, they speak in very favorable terms.

The Calabar Institution was mainly designed for the training of a native pastorate. It is now associated with a Normal School, the pupils of which are members of churches, and a flourishing day-school is under the su-

perintendence of the tutors and pupils of the Normal School. From the Theological Schools a number of efficient native pastors have gone forth, and are now laboring with great acceptableness.

Ministers and education are the great wants of the island, the report says; and in regard to them, aid to the amount of about \$5,000 a year would be demanded from the Baptist Society.

The sudden transition of such a population from slavery to freedom must of course involve inconveniences to many, and perhaps to all parties. The people of all classes find themselves in new relations to each other, involving new cares and responsibilities. The business of the country is revolutionized. The old way of managing large sugar estates is at an end, and the sugar business suffers for a time. But there is no blood shed; there are no disorders; the emancipated people accommodate themselves to their new condition peacefully, without suffering, and with as much intelligence and industry as could with any reason be expected. And the report quoted above shows that with a comparative small amount of assistance from abroad, religious and educational institutions are likely to be sustained among them.

The Duty of the Church to Strengthen and Extend Missions to the Heathen.

God has been arresting our attention, and, by many events in his providence, leading our thoughts away from ourselves, and directing them to other lands.

All thoughtful men, religious and irreligious, are beginning to regard Christian missions with increased interest. Like every other great moral movement, it was feeble and despised at the beginning, but it has acquired momentum in its progress, and is now sweeping away obstacles in its path, and commanding the attention of the world.

Our growing acquaintance with foreign lands, arising mainly out of the extension of our commerce, and much that has appeared of late in our daily literature as to the condition of the great cities of China, have made us feel the awful truth of that Scripture which informs us, that wherever the light of God's word has not shone, such places are full of cruelty. * * *

Now, it is passed all dispute or contradiction, that in the Southern Pacific there are about two hundred islands, where, at the commencement of the present century, there was the most revolting savageism, now inhabited by a partially civilized and a Christianized population. It may be convenient for the opponents of Christian missions, who so long predicted failure, to endeavor to forget the condition of these people when these islands were first occupied; but this is impossible: for if we sail a few leagues further West, we have many islands yet inhabited by tribes so fierce and cruel, that no European dares to tread their shores.

Nor is it possible to question the reality or the greatness of the work which has been done. As we approach these beautiful islands, villages are seen sheltered in their tropical vegetation; sanctuaries stand on their hill-sides, where, on the return of the day of rest, old and young meet to worship God; their language has been reduced to writing; the blessing of education has been widely diffused; they have the Bible in their own tongue, and a literature which they know how to value; very many are able to read and to write; men from among themselves, possessing the requisite qualifications, have been selected as their ministers and pastors; habits of industry have been implanted, and comparative wealth has followed; they sustain their own teachers, and, in some cases, contribute to the funds of the societies which first sent them the word of God. As the Culdees, the worshippers of God, travelled through the northern part of our own island, and turned its idolatrous population to the worship of Jehovah; so devout men from these communities are going to other islands, telling the story of the Lotu, the blessed Gospel which they have received; and what Iona and Lindisfarne, in olden time, were to Ireland and Scotland, Raratonga and Upolu are now to the islands of the Southern Ocean.

In dwelling upon these results, let us not forget that these transformations from savage to civilized life have never been made by any other means. The history of the world does not present a case where a nation has been lifted from this low level, simply by intercourse with more cultivated tribes, by commerce, or even by education, apart from Christianity.

Similar statements may be made with respect to the tribes which inhabit the southern part of the continent of Africa. Within the colony there are twenty missionary settlements belonging to the London Missionary Society, and fourteen out of this number sustain the ordinances of religion among themselves, whilst the other settlements are steadily advancing toward self-support.—Beyond the boundaries of the colony, the native communities, with one or two exceptions, yet need the help of European Christians.

In order to estimate the greatness of the work which has been accomplished, we must remember the condition of these tribes when men such as Vanderkemp, and Philip, and Moffat, first settled among them, and the confident sneer of the age, that however well-intentioned these weak-minded men might be, the Hottentot and Kaffir could not be civilized. These missionary settlements are now important centres of civilization. The homesteads of these once-despised savages now stand surrounded with their orchard trees, and cultivated lands. These people are rich in flocks and herds. They are sending their wool and other products to

our own markets, and receiving our manufactured goods in return. Where, a little while ago, there were only the orgies of savage life, there are now the gentle virtues of a Christ-like life. These Christian communities have recently formed an association of self-sustained Christian churches, for mutual support, to render assistance to the weaker settlements, and to spread Christianity around them. Elliot, the apostle of the North American Indians, wrote on the last leaf of his Indian Grammar, "If any future traveller, passing through these wilds, should inquire by what power these fourteen towns have been built in the wilderness, let him know that prayer with painstaking, accompanied with God's blessing, will accomplish anything." And if any one should inquire by what power these twenty settlements have been founded in these wilds of South Africa, we can only offer a similar reply.—Without adverting to the results which have followed the labors of modern missionaries in the West Indies, Madagascar, India, and China, the most weighty lessons of instruction may be gathered from these facts. The blessing of God manifestly rests upon these labors. The seal of heaven is set upon these sacrifices and these toils. The publication of these results has been an incalculable blessing in the church of God. It is not possible to estimate the effect which narratives of labor, and self-sacrifice, and triumph on the part of the missionary, and narratives of the faith and constancy and heroism even in death, on the part of native converts, have produced in the church of Christ. The noble testimony for Christ of the eighteen martyrs on the top of the rock in Madagascar, and the narrative of Gopeenath Nunday, are now the heritage of the church, and will probably be told ages hence as we tell the story of the death of Polycarp, or the death of Ann Askew.

With such results, there can be no doubt as to our duty. We shall sin grievously if we do not strengthen and extend our missions. Some must give themselves, health, and life, and all that they have; and others must sustain themselves generously as brethren who hazard their lives for the sake of the Lord Jesus.—*London Missionary Magazine.*

THE SPIRITUAL CHANGE IN IRELAND.

One of our Ministers, the Rev. H. McMeekin of Pembroke, who has spent a few months in Ireland, gives the following account of the effects of the revival:

"The work of God is going on more *silently*, but not less surely than in the season of 1859, which Professor Gibson in his late admirable treatise has so justly called "the year of grace." The power of prayer as a channel of the Holy Spirit's operations has never before been more felt and under-

stood since the beginning of this Revival in Connor. I have been present in these places, where the Spirit was first poured down and the first fruits were gathered, and a more striking change in the moral aspect of the community, it is hardly possible to conceive. Familiar with the people from boyhood, brought up in the midst of them, imagine my surprise and delight to see the drunkard, the swearer, and the greedy worldling and despiser of ordinances, changed by the power of divine grace into such godly, devoted Christians, longing for, and rejoicing in the Lord's Sabbath.

My first Sabbath in Ireland was spent in Connor in my father's pew, for I had resolved to spend one silent Sabbath in that thrice hallowed spot, and carried out the resolution, contrary to the wishes of the pastor. What struck me most was the stillness in prayer, this *awful* stillness save when broken by the suppressed breathing of those beside me, wrestling with the angel of the Covenant. There was no voice that might be heard, but there was a stillness that might be felt, and after eight years' absence I rejoiced to find myself mingling in an assembly of living souls. Oh! Sir, it was a privilege after being so long frozen up in the polar region of spiritual death, to enjoy the warm sunshine of that tropical climate, where the people walk in the light and under the warm effulgence of heaven's central sun. I shall never forget that *silent* Sabbath. Afterwards on their thanksgiving day I preached to a congregation there, of about three thousand souls. It is a large church and there are between ten and twelve hundred families in the parish. I was told that there are one hundred prayer-meetings in operation. Around Edenvale, where my brothers live, there are four quite convenient, and all crowded as I can testify from having thrice attended and addressed them. The young men pray with remarkable fervour and eloquence. The old men are scarcely able to contain their emotion, and in two cases they almost broke down. Their invocations of the Holy Spirit to come and change the vile hearts of sinners, and revive the Church, how awfully solemn and earnest, and what burning love to Jesus flowed from their lips! One day when I was riding through Kells,

an old man took hold of my horse's bridle, said : "Oh ! Sir, won't you come up and see me, you know what I want." Another person desired to converse with me about his soul, and expressed his great fears, of an interest in Christ on account of inconsistency. It is unnecessary for me to state all that passed between us, but I cite these cases to show you the spirit of inquiry and concern that is still in existence in that flock. And what I most deeply lament is, that the minister is almost broken down by his severe labors during the revival season. Although formerly strong in body and full of animal spirits, his fine manly form is now stooped to the ground, and his constitution the wreck of what it once was. When last he preached, he had to sustain himself in the pulpit by leaning on both hands.—*Ec. Mis. Record.*

ARE THE CHINESE REBELS CHRISTIANS?

The great movement called the "Rebellion," which has now for so many years been going on in the Chinese empire, after having been partially lost sight of among the western nations, is again beginning to attract attention. These immense masses of people, with their leaders, still persist in calling themselves christians, and in exterminating idolatry wherever they prevail. They admit that they are still ignorant on the subject of Christianity. But they desire to know more, and receive christian teachers and books with gladness. The latest intelligence from them comes from the Rev. Mr. Muirhead, of Shanghai, in a letter to the London Missionary Society. Mr. Muirhead derives his information from the American missionaries, who have just visited the rebel camp. We make a few extracts :

In continuation of my last letter on the subject of the Chinese Rebellion, I beg to apprise you of some matters of interest. Three American brethren went to Su-chow, about ten days ago, and returned in due time. They state that on their way they came to Kwan-shan, the first outpost of the rebels.

There was a strong guard standing at the gates, and the officers in charge, conducted them inside, and placed them speedily in communication with the head men. They were received by these very kindly, and

treated in a hospitable manner. The chiefs by whom they were visited were all Kwang-si men, who, you are aware, originated the movement, but there were also a few from Canton Province.

Our brethren informed them that they were preachers of the Gospel, and came from Shanghai simply in that capacity. They were desirous, they said, to ascertain the religious sentiments of those connected with the insurrectionary movement, and did not wish to be regarded as spies or as emissaries from any foreign State. In the course of conversation the so-called rebels freely avowed themselves to be Christians—that they believed in one true God, the heavenly Father and in his Son Jesus Christ, the Savior of the world, and in the Holy Spirit. It was acknowledged by them that their views might not be correct in some things, considering the circumstances in which they had been placed, but still they called themselves a Christian people, and desired to be regarded as a Christian dynasty. The bearing of these Kwangsi chiefs, is said by the brethren to be noble and intelligent, far superior to the race of Mandarins we are accustomed to meet with. They evinced neither a haughty nor overbearing manner, nor an appearance of obsequious deference to foreigners, but expressed a strong desire to cultivate friendly relations with us, both of a religious and commercial character. They were animated evidently by a strong faith in God as to the success of the rebellion. Of late they had been suffering from terrible calamities which, with their deliverance out of them all, they attribute solely to the intervention of their heavenly Father.

The rebels say that their first object is to gain the victory, the second to seize the plunder, and the third to destroy idolatry. As to the last, it seems that they proceed to it in a very formal manner. The King, as he is called, marches with a number of adherents to the temple, and pronounces a curse of this nature :—"In the name of God the heavenly Father, and of his Son Jesus Christ, this idol temple is devoted to destruction." Forthwith the work is begun, and the idols are thoroughly cleared. Their intention is, it appears, to destroy all the temples and pagodas, but at present their time is otherwise occupied.

As to their religious ceremonies, they have a Sabbath on the same day as ours. One of the native Christians who went with the missionary brethren, was present on the occasion of their holding worship. His account of it somewhat accords with the description given of it by the late Dr. Medhurst. There was a kind of offering made to God, and praise was sung, but there was no preaching. Indeed, those present confessed that they were not well informed on religious matters, but their teachers at Nankin were so. They listened attentively to our views of things, and observed wherein they differed from our own. Having left Nankin very hastily, they did not bring any religious books with them, and confined themselves chiefly to several doxologies, though their public proclamations are said to contain passages from and allusions to the Holy Scriptures. They have a form of baptism which it would seem is administered to all their adherents. They represent Tai-ping-wang, their first leader, as still living and well at the capital. In due time they believe they will gain the whole country, and they firmly resolve to bring it under Christian instruction.

There is a universal brotherhood among them, and they regard foreigners in a similar light.

There was no indication of that arrogant spirit which they evinced in their communications with Lord Elgin and others, and while they spoke of coming down to Shanghai, they expressed a firm determination not to interfere with us, but only to take the native city.

Much more might be said in regard to them, but the above will suffice to show the light in which our American missionary brethren looked upon them. Though there are many drawbacks in their conduct and character, our brethren were most agreeably surprised at what they heard and saw of them. Save, of course, the blood stained evils of war, these brethren are convinced that elements are in existence, and at work, which indicate the movement to be fraught with good, and to be intimately connected with the future christianization of China.

The following are some of the forms of devotion (translated by the late Rev. Dr. Medhurst,) which, according to the testi-

mony of the American missionaries, are still in constant use among the insurgents.

A Prayer to God for Morning or Evening.

I, thine unworthy son or daughter, kneeling down on the ground, pray to thee, the great God, our heavenly Father, that thou wouldst grant me thy merciful protection, and constantly bestow upon me thy Holy Spirit, to change my wicked heart, and never more allow me to be deceived by diabolical influences; but, perpetually regarding me with favor, that thou wouldst forever deliver me from the evil one, through the merits of our Savior and heavenly Brother, who redeemed us from sin. I also pray thee, the great God, our Father in heaven, that thy will may be done on earth as it is done in heaven. That thou wouldst look down and grant this my request, is my heart's sincere desire.

Prayer and Thanksgiving to be offered at Meals.

We thank thee, O God, our heavenly Father, and pray that thou wouldst bless us with daily food and raiment, exempt us from calamity and affliction, and grant that our souls may go up to heaven.

Doxology.

We praise God our holy and heavenly Father.

We praise Jesus the holy Lord and Saviour of the World.

We praise the Holy Spirit the Sacred Intelligence.

We praise the Three Persons, who united constitute one true spirit, (God.)—*Sunday School Times.*

THE GRACE OF GOD DID THAT.

I was conversing, not many years ago, with an aged man who for more than forty years, had been an infidel, so firm in his belief that he said, "Not earth nor heaven could convince him of the truth of the Bible."

"The truth of the Bible!" I said, awestricken at his presumption. "Then you do not believe in redemption, judgment, heaven and hell."

"No, I do not," he replied with emphasis, "I believe and think I am right—know I am,—that the whole thing is false."

I saw it was useless to attempt reasoning with him, and left, desiring him to read attentively one passage, "If any man will, do his will, he shall know of the doctrine

whether it be of God." He fixed his large eye upon me, and said:

"Do you pretend to say that is in the Bible?"

I told him where it might be found, and begged him to bestow a thought upon it. He promised me he would, and with that promise a petition went up for God's blessing.

One week after I met him at a prayer-meeting held in the woods (for it was at an Indian settlement that this occurred,) and he said to me at the close of the service, "I have read that passage, and thought of it, but am not convinced."

"Have you practiced it?" I asked.

"What is His will?" he replied.

"That you should bless him with all your heart for what he has done for you?"

"Then what?" he asked.

"Acknowledge yourself a sinner for not doing it before."

The thought had not occurred to him. He had been upright, but, to thank God for anything never came into his mind.

"You live," said I; "thank him for that. You have a soul immortal which shall live forever. Are there no thanks due for that?" I asked tenderly. He made no reply. I continued, "When you have done that, cast yourself at his feet as a sinner; and seek for pardon."

He left me. Early the next morning he came to our mission station, trembling with emotion, and said, "Pray for me, I am an awful sinner."

Are you ready to tell God that? I asked.

"Yes," and he dropped upon his knees, and raising his trembling hand upward, cried out, "O Lord, I am a wretched sinner, have mercy upon me!" Soon after he said, "O, I know of the doctriⁿs—the Bible is all truth. Thanks be to God, I see it; I know it!"

A few days after, at one of our meetings, he said, "O what a sinner! what a Saviour!" He lived to verify his experience in a godly life. Some months after, on a similar occasion, when alluding to his conversion, he said, "I'm a miracle of mercy! Brethren, the grace of God did that."—[*Watchman and Reflector*.]

EARLY CHARITY.

Train your children in charity. Begin young. As soon as they can speak, they can learn the grace of giving pity, prayers, and money, to the destitute and distressed. Easier then, than later. When the tenderness of childhood and youth has been supplanted by the more earnest and sterner business of active life, it will be much harder to touch the heart with tales of sorrow, and elicit sympathy in its behalf.

The mother of Queen Victoria often took her, when a small girl, into the hovels of

the poor and sick, and thus taught her to sympathise with the heirs of poverty. Childhood is more sympathetic and tender than age. Train it to love the good, to pity the suffering, and help the needy. Send your children with presents to the poor. Give the poor a chance to talk to them. When the collections are to be lifted for missions, give them money, that they may give for themselves. In this respect parents are often at fault. They give for their children, but this will not affect their experience in the least. Give a child a penny, a shilling, a dollar; tell it of the breadless poor, of the millions that have no Saviour, and its own heart will at once respond with the money. To make it liberal, generous, zealous in the cause of God, benevolent and kind to the poor, begin early. All Sabbath-schools ought to institute a system of beneficence, to cultivate the grace of charity in the scholars. The different objects of benevolence should frequently be explained to them, so as to enlist at least their sympathy in their behalf. In this respect it is likewise true; "Train up a child in the way he should go, and when he is old he will not depart from it."—*German Reformed Messenger*.

CASTES IN INDIA.

The Hindus pretend that, when Brahma created men, he made some out of his mouth, some out of his arms, some out of his breast, and some out of his foot. They say the priests came out of Brahma's mouth, the soldiers came out of his arm, the merchants came out of his breast, the laborers came out of his foot. You may easily guess who invented this history. It was the priests themselves: it was they who wrote the sacred books where this history is found.

The priests are very proud of their high birth, and they call themselves Brahmins. The laborers, who are told they came out of Brahma's foot, are much ashamed of their low birth. They are called Sudras. You would be astonished to hear the great respect the Sudras pay to the high and haughty Brahmins. When a Sudra meets a Brahmin in the street, he touches the ground three times with his forehead; then, taking the priest's foot in his hand, he kisses his toe!

But we must not suppose that all Brahmins are rich, and Sudras poor; for it is not so. There are so many Brahmins, that some of them can find no employment as priests, and they are obliged to learn trades. Many of them become cooks.

There are Sudras as rich as princes; but still a Sudra can never be as honorable as a Brahmin, though the Brahmin be the cook and the Sudra his master.

But the Sudras are not the most despised people. Far from it: it is those who have no caste at all who are the most despised. They are called Pariahs. These are people who have lost their caste. It is a very easy thing to lose caste, and once lost it can never be regained. A Brahmin would lose his caste by eating with a Sudra, a Sudra would lose his by eating with a Pariah, and by eating with you, yes, with you: for the Hindus think no one is holy but themselves. It often makes a missionary smile when he enters a cottage to see the people putting away their food with haste, lest he should defile it by his touch.

Once an English officer, walking along the road, passed very near a Hindu just going to eat his dinner. Suddenly he saw the man take up the dish and dash it angrily to the ground. Why? The officer's shadow had passed over the food, and polluted it.

If you were to invite poor Hindus to come to a feast, they would not eat if you sat down with them: nor would they eat unless they knew a Hindu had cooked their food. Even children at school will not eat with children of a lower caste, or with their teachers, if their teachers are not Hindus.—*Far. Off.*

The Palm Tree.

The following description of this favorite tree of Africa and all tropical countries, is taken from a work just published, entitled "A Summer on the Borders of the Caribbean Sea," by J. D. Harris:—

"This remarkable tree grows without a limb, smooth and regular as a barber-pole, from forty to fifty feet high. At this point it turns suddenly green, and puts out two or three shoots. Around these grow its berries which are used for fattening pork.—Each of these shoots furnishes monthly a rare peel or skin, which is used for covering houses, for packing tobacco, and for making bath-tubs, trays, and other articles of household furniture. The body of the tree is used for weather-boarding. It rives like a lath, the inside being pithy, somewhat like an elder. Its leaves are twelve feet long, and bend over as gracefully as an arch. In the centre of the top springs out a single blade, like the staff of a parasol. This was made, one would think, for mocking-birds to dance on. The most useful tree in the world, its usefulness is excelled by its own beauty. The valley of the Isabella, in St. Domingo, is a grove of palms."

THE MOUNTAIN FLOWER.

In Rossshire, Scotland, there is an immense mountain gorge. The rocks have been rent in twain, and set apart twenty feet, forming two hundred feet in height. On either side of the natural walls, in crevices where earth has collected, grow wild-flowers of rare quality and beauty. A company of tourists, visiting that part of the country, were desirous to possess themselves of specimens of those beautiful mountain-flowers; but how to obtain them they knew not. At length they thought they might be gathered by suspending a person over the cliff by a rope. They offered a highland boy, who was near by, a handsome sum of money to undertake the difficult and dangerous task. The boy looked down into the awful abyss that yawned below, and shrank from the undertaking; but the money was tempting. Could he confide in strangers? Could he venture his life in their hands? He felt that he could not; but he thought of his father, and looking once more at the cliff, and then at the proffered reward, his eyes brightened, and he exclaimed, 'I'll go, if my father holds the rope.' Beautiful illustration of the nature of faith. If the Highland boy could only place the strong hand and loving heart of his father to the end of the rope, he would descend the precipice with a fearless mind. Love and power would keep him from falling, and bring him up again with his floral prize, a trophy of the father's affection and his own faith."

MINISTERIAL REBUKE.—The Rev. W. Mc Mahon, an aged minister at the M. E. Church, South, writes some of his reminiscences to the *Memphis Advocate*; among others, of his experience on a circuit about forty years ago, as follows:

I have preached this year to a very hardened congregation of wealthy sinners, where there was no society; and I suppose, they thought themselves "free from the dead," so far as pay was concerned. When I was preaching my last sermon to them, I remarked that I had been preaching to them for some time the best I could, and that if I had not preached as well as others, I had preached as cheap a gospel as any man ever did; that for all my labor among them, I had not received as much as would wrap my little finger with crocus. As I was taking my leave of them, there was some feeling manifested, when a large, fat old man came up to the pulpit, blubbering and wiping his eyes, said, "God bless you, sir; if we poor critters don't pay you, the Lord will." "I understand," said I, "that the Lord is very good for his own contracts, but I never heard that he was bound to pay your debts."

American Missionary.

NEW-YORK, DECEMBER, 1860.

Special Notices.

The notices given under this head in the *American Missionary*, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

EMBARKATION OF MISSIONARIES.—

Rev. H. H. Hinman, M. D., and wife, embarked at New York, Nov. 1, on the barque "Daylight," for the Mendi Mission. Rev. E. P. Rogers, a colored brother from Newark, went out in the same vessel, intending to visit Lagos, and other places on the Western Coast of Africa, and the Yoruba country interior from Lagos. He goes out in connection with the African Civilization Society, but takes with him a commission as a missionary of the American Missionary Association. He will examine the country, and report to us respecting the expediency of commencing missionary operations in the places which he may visit.

"THE DUTY OF NORTHERN CHURCHES."

The *Congregationalist* recently contained the following inquiries:

MR. EDITOR.—Will you be so kind, if you can find time and space, as to answer the following questions in your editorial columns?

1. Ought Northern churches to withhold fellowship from churches that practice and uphold the sin of slaveholding?

2. Ought Northern churches to give to their members who go to the South, letters of recommendation to churches involved in the sin of slaveholding? INQUIRER.

The reply given to these questions is very ambiguous. It first supposes that few, if any churches at the South, take any church action about slavery at all. They are placed on the same ground with churches, some of whose members are avaricious or worldly. It supposes there is also a

technical slaveholding, not "in the sight of God, a guilty slaveholding," and for favoring which, a church would not be guilty. "But," the *Congregationalist* says:

"if there be any church, or many churches, that by church action—or in any manner, fairly involving the active co-operation of their membership—do "uphold" the system of American slavery, as a system intended to rob the black man of his body, and his soul, and his family, and all that is his, for the pecuniary emolument of the white man, we should say that it would be a self-evident proposition that those churches—"Northern" or otherwise—who believe in the Golden Rule, "ought to withhold fellowship" from such a church.

Does this reply mean to express a doubt whether there are any churches South, that uphold slavery, American slavery, as it exists and is defined by the statutes of the several slave-holding States. This cannot be the meaning. The history of the church and missionary organizations of our country, is too fresh in the memory of all, to permit this fact to be questioned. The rending asunder of the Baptist, the Methodist, and the New School Presbyterian denominations, in their missionary, or ecclesiastical organizations, that their Southern churches might maintain unquestioned, the right to uphold slavery, is too recent to be forgotten. Even missionaries and missions have contended that it was right to hold slaves, to buy and sell slaves with purposes of gain, and to separate families, parents, and children by such purchase or sale.

Outside of the Free Mission churches of our Association, the Wesleyan and the United Brethren in Christ, the churches in the slave States that do not in some form or other, uphold slaveholding, are exceedingly few. Or, would the *Congregationalist* withhold fellowship only from those churches that "uphold the system of American slavery as a system intended to rob the black man of his body and his soul, and his family, and all that is his, for the peculiar emolument of the white man?" We do not suppose that these are the conscious intentions of the sup-

porters of slavery anywhere; nor do we suppose the thief, the adulterer, or the drunkard, practices either of these vices for the purpose of robbing his neighbor, or destroying his neighbor's peace, or of ruining his own health, but for his own gratification, regardless of his neighbor's injury, or his own ruin. So too slavery is upheld at the South, not for the purpose of injuring the slave, but for personal gain, ease, pleasure, or position, and the robbing the black man of his all, is as essential and inseparable a part of slavery as the taking of another's property is of theft.

The truth is, there is no correct position short of this that slavery, American slavery, the only slavery concerning which, the question has any practical importance, is sinful, and that churches and christians should not only withhold fellowship from all who uphold it, but should labor as diligently and earnestly for its removal, as for the removal of any other sin of equal magnitude that has a place among us. No labor for this end can be efficient that does not refuse church fellowship to churches and individuals who uphold it. A christian church, in our opinion, has no more right to dismiss members to churches of slaveholders, than to churches into which gamblers and thieves were openly and freely received. However little they may intend it, we cannot but regard those who apologise for slaveholding, who so write and speak of it as to rob it of its guilty character, or who would fellowship churches of slaveholders, as dishonoring the cause of Christ, injuring the slave, and giving occasion to the enemies of christianity to rejoice. Who can doubt that christianity would be greatly honored, if for Christ's and humanity's sake, the churches of this land would all free themselves from all taint of slaveholding. What a glorious triumph of christianity it would be, if, swayed by its influence all the professed followers of Christ, would at once break every yoke, and let the oppressed go free. Why

should we not all labor to bring about an end so desirable?

SLAVERY AND MISSIONS.

We have received a letter from a friend who has, in former years performed much missionary labor in Syria. He says he had shortly before received a letter from a native convert in Syria, from which the following is an extract:

"We have read a translation of some paragraphs taken from an English paper, showing that by laws enacted in some of the States of America, against the free colored people of their land, men calling themselves christians, have deliberately voted that all free men of color must at once leave the country, under pain of being sold into slavery for ever, themselves, their wives and their children. We are greatly astonished and surprised about these things, but we can't believe them to be true, for the American missionaries never said anything to us in regard to American slavery. We therefore write to you to ascertain the truth if these things are so. If they are true, we would no more go near the American missionaries, nor their chapels, nor read their books."

The case alluded to in this extract, is undoubtedly that of the free colored people driven out of Arkansas a few months since. In his reply, our friend says, while he admitted the truthfulness of the report, and made a candid plain statement of facts in relation to the existence and iniquity of slavery, he yet urged it upon the Syrian converts that this furnished no ground for their neglecting the religious privileges furnished them by their christian missionaries. He rejoiced in being able to lay before them the principles of the American Missionary Association, and its labors for the removal of this sin.

How greatly it is to be regretted that he could not show them that all missionary bodies in this country, and all christian churches, were united in labors for the removal of this iniquity, as earnestly as they labor against idolatry and other sins of heathen lands. How much more

pure, how much more glorious christianity would thus have appeared to these Syrian converts.

Sympathy for the Slave.

Rev. G. N. Smith, of the Ojibue and Ottawa mission, wrote in September, that the character of the immigrants to that region of country, was better than in previous years. The Sabbath is better observed, and throughout his whole field, there is a growing interest in behalf of the slave. He said:

Among the Indians a decided sympathy is manifested for the slave, and when I unfold to them his wrongs, how husbands and wives, parents and children, brothers and sisters, are sold assunder never more to meet on earth, it seems to them scarcely possible that men can be guilty of such deeds of oppression. I dare not let them know that a great portion of the American church is implicated in it: they could not reconcile the fact with their views of christian obligation.

REV. H. W. BEECHER'S REMARKS.

The annual collection at Plymouth church, Brooklyn, in behalf of the American Missionary Association, was recently taken up, on which occasion Mr. Beecher said:

Sometime ago a discussion took place with reference to our contributions to the American Missionary Association, and the American Board of Commissioners for Foreign Missions. That discussion was amicably settled, of course. We always come to amicable settlements in this church. When there is a difference of opinion between us, we contest the matter till we have all of us had enough of it, and then settle it peaceably. It was voted, almost without dissent—at any rate by a very large majority—that the two missionary associations whose claims had been respectively discussed, should be twin brothers; that both of them should receive the aid which the brethren

of the church and congregation might please to give; and that every year each should be presented to you on a separate day for your contributions. This is the month for our annual collection for these two societies. This morning a collection will be taken for the American Missionary Association.

The Officers, Missionaries, and Teachers of this Association are declaratively anti-slavery; not only are they declaratively so, but they are so in reality. They abstain from intoxicating drinks. I hope the Officers, Missionaries and Teachers of all Missionary Associations do. But they do something else which I am afraid the Officers, Missionaries and Teachers of other Missionary Associations do not. They abstain from tobacco, in all its forms. So the devil has got one blow more there. If there ever was a weed whose roots went down till they drew sap from below, that is it! A snuffing, smoking, chewing, spitting minister, ought to have a church in a spit-box! He is not fit to stand in ordinary congregations, nor to live in ordinary families! He that hath ears to hear, let him hear.

The Association was founded on Union principles, and discards Sectarianism in its appointments—that is, within the limits of the evangelical churches.

(He then read a brief statement of the condition of the Missions at the present time.)

I hope there will be found in this amicable Christian rivalry, in this stirring up of each other's pure minds by way of remembrance, the creation of a missionary spirit in this church, such as has not heretofore existed among us. You cannot give this society too much.

Next Sunday will be taken up a collection for the American Board—a society that I very much love. Not that I love this less, but that I love that more. But I will not anticipate. I say give according as God hath prospered you. There may be some here who will not merely give money, but who will hand in tickets

bearing their name, and the amount for which they will give their check. I trust there are many gentlemen present—as there ought to be—who will not consider a hundred dollars a year too great a contribution. This is a society which, in all its features, ought to have the confidence of Christian men. I recommend it to you—charity, shall I say? No; I recommend it to your love and uses. It is not a pauper or a beneficiary; it is a channel through which you may speak the message of your Master, both in Home and Foreign fields of the world.

KANSAS.

The distress in Kansas occasioned by the drought is very great. The appeal below, by Mr. Hyatt, who visited the Territory to learn the true condition of things, presents a plain but sad statement which must arouse the good people of this land, to instant action for their relief.

In our last paper, we printed the call of the Congregational ministers of Kansas, for a day of prayer for the outpouring of the Spirit upon the churches. We are happy to give extracts from recent letters, showing that already a revival of religion has taken place, in which our recently appointed missionary, (Evangelist) Rev. J. W. Fox is laboring. May the windows of heaven be opened, and temporal relief and salvation come to our suffering brethren in Kansas.

We extract from letters from Rev J. Copeland, our missionary at Clinton, Kansas.

"You will rejoice to learn that there have been several cases of hopeful conversion among us recently. Two of the young ladies of whom I spoke in my Report, are now hoping in Christ, and expect to unite with our church next Sabbath. They are interesting youth, and we hope and pray that they may be but the first fruits of a glorious ingathering of souls. Another person, an intelligent man, professes to have consecrated himself to God, and hopes he has found the Saviour."

Later (Oct 23).

"I cannot but regard the state of things in Kansas, as emphatically ripe for a precious and general outpouring of the Holy Spirit. God seems to be sanctifying the drought to the spiritual good of the people.

Some two or three weeks since, Rev. J. W. Fox, commenced a protracted meeting at Auburn, a town, a few miles south of Topeka. From the first, God was present with power, in the quickening of christians, the reclaiming of backsliders, and the conversion of sinners. The work has gone on, increasing in interest, until the whole community, and the region for miles around is moved. There never has been such a revival before in Kansas, and the universal feeling is, that God has sent Bro. Fox among us to do a great and good work. Several other places are waiting to secure his labors.

STARVATION IN KANSAS.

30,000 People wanting Food and Clothing.

AN APPEAL TO THE BENEVOLENT,

FRIENDS: I have visited Kansas, and I tell you that its poor people are starving and need your immediate aid. The particulars of the condition of the suffering people you will find in my pamphlet-letter to President Buchanan. *

Kansas is now thoroughly organized to receive relief through County and Township Committees of the *people's own choosing*, and Gen. S. C. Pomeroy, at Atchison, Kansas, is in daily correspondence with these Committees, and is sending them all the relief he can. He writes me under date of 29th October, as follows: "The East need not *buy* a bushel of grain. The Western States will give it, if the *sacks and freights can be paid for!*"

Judge Arny is soliciting food in Illinois and other Western States. Both these gentlemen are exerting themselves to the utmost to save starving people, and they write me the most beseeching and affecting letters. Car-loads of provisions are daily arriving at Atchison, but my friends have no money to pay freights.

Judge Arny, under date of October 29, says: "We have used up our means and our credit to *buy sacks and pay freights*: pray move in the matter, and relieve us as soon as you can."

Christian friends, I am into this business now some \$1,500, and your help is needed. Those good men, Pomeroy and Arny, ought not to be left to struggle as they are. Will you aid us, or must the poor people in Kansas perish?

I would prefer that no money be sent to me. Send it direct to S. C. Pomeroy, Atchi-

son, Kansas; *not in bills*, but in *drafts to his order*; or remit to this place to Amos A. Lawrence, Dr. S. G. Howe, or the Hon. S. E. Sewall. Those gentlemen are all well known to the country, and the friends of Kansas need have no anxiety as to their contributions. Kansas is now organized by the people themselves in their townships and counties, and *this time* without the intervention of selfish spoilsmen and heartless politicians, and I here, and now, appeal.

TO THE PRESS OF THE COUNTRY,

To let their readers know the fact that a dreadful famine exists in Kansas, and that a way, as indicated above, is opened to get relief to the suffering. Three things are wanted:

1. *Cash*. 2. Boots and shoes (ready made), especially for *women and children*. 3. Cotton cloth suitable for meal sacks; also cloth of all kinds, to be made into *clothing*. The poor people are badly in need of clothes; but *old garments* don't pay to send—freights are too heavy; *Send only new cloth, fit to be made into garments*.

THADDEUS HYATT,

In behalf of 30,000 starving Americans.

Boston, Nov. 5, 1860.

* The pamphlet letter to President Buchanan is published by Thayer & Eldridge, Boston; printed and mailed for nine cents. It gives the terrible story in detail.

T. H.

[*New York Tribune* of Nov. 6.]

HOME MISSIONS.

OHIO.

From the Annual Report of Rev. J. G. Brice, Agent and Missionary at large in Southern Ohio.

I am satisfied, from personal observation, that the cause for which we are laboring is steadily on the advance, and ere long our principles must control and give life and spirit to all other mission Boards. I am more and more convinced, each day of my life, not only of the *necessity* there was for our present organization, but, also, of the *final success* that shall ultimately crown our efforts. It is of God, and cannot be overthrown. In the early propagation of Christianity, the primitive Christians suffered even unto death. It was then utterly impossible for any one to live godly in Christ Jesus, carry out the principles of the Gospel, and labor for the establishment of a religion that taught love to God and men, without meeting with every species of indignity. They were reviled, beaten, imprisoned, and put to death. Our principles are the same. Like them, we are opposed to all the crimes and wrongs that are in the world, excluding and denouncing

every system of iniquity. As genuine religion is always the same, in a greater or less degree the same opposition may be expected; and, therefore, the persecution that we and our missionaries have met in the prosecution of our work, is a *test* of the purity and goodness of it. Let us not be disheartened, but "thank God, and take courage."

The persecutions that have prevailed in past ages of the church, have always been overruled for good. The Lord has made, and will *continue* to make, "the wrath of man to praise him." The imprisonment of brother Worth, and the sufferings endured by the exiles from Kentucky, brother Fee and his companions, have tended greatly to commend the truth and grace of the Gospel. These persecutions are awakening the attention of men, and leading them to investigate our principles; and, together with the meek, patient, forgiving spirit exhibited under wrongs, and the peace and inward supports enjoyed by these sufferers, are making deep impressions on many minds heretofore timid or indifferent to the wrongs of the oppressed.

The Anti-slavery cause in Church and State is progressing. Men are gradually taking higher ground and a firmer stand against slavery that system of wrong and injustice; are more outspoken in their rebuke of it, and labor more for its extermination. The Temperance cause is to some extent revived, and in many places renewed efforts are being made for the reclamation of the inebriate. In this work, as in labors for the removal of oppression, the missionaries of Temperance are sometimes called "to suffer trouble as evil doers," though not "unto bonds."

There is one feature of our work which is not only gratifying to me, but greatly encouraging. It is uniting together the different denominations who sympathise in the religious and moral reforms of the day. Under it, sectarian and denominational prejudices, are disappearing, and Christians of different evangelical denominations are becoming more closely and tenderly united in the bonds of Christian love and fellowship, and in their efforts to extend the cause of truth and righteousness in the world. They are willing to sink minor dif-

ferences, which have heretofore separated them, and join heartily in the great work of bringing back this revolted and lost world to God. An Elder of the Reformed Presbyterian Church, in giving me a few days ago his donation, made this remark: "This is given to aid you in your noble Christian work." I visit, in my work, ten or eleven different religious denominations, and my entrance among them has been always cordial and kind; and if they were not told, it would be difficult for them to know to which one of them I belonged.

Yours, in the bond of the Gospel.

MICHIGAN.

From the Annual Report of Rev. J. Anderson.

Grandhaven.

Three years ago, though strongly solicited to remain, I left the agency of the Am. Bible Society, and accepted a call to this field. The worship was then conducted in a small school house, and 30 or 40 people would previously have been a good congregation. The Pres. minister on the ground, informed me that he had preached when none but the members of his own family were present; before the year ended we were worshipping in a neat new church, which had been in preparation; and our usual congregation was comparatively large. We have now two new churches, whose congregations may probably be about 200.

The desecration of the Sabbath was then mournfully prevalent. Vessels loaded and unloaded at our docks; our sawmills had their boilers cleaned, and their machinery repaired. The crack of the rifle and the stroke of the axe, were frequent in our woods, with many other evidences of Sabbath violation, which met the eye and the ear. Now, these evils, though not entirely abolished, are yet greatly abated. Men seem to have a conscience now in this matter, and God's blessed day of rest is much more regarded.

Then, there was no weekly prayer meeting, no Bible class, no monthly concert of prayer, nor scarcely any of those

means which denote spiritual concern in a community, and which lie at the foundation of spiritual success. Men came here to make money, and some of them made it, and had their souls incrustated by it, their religion blighted, benumbed, torpid; so that whether they will ever thaw out until the blast of heaven's trumpet arouses them to the judgment, God alone can tell.

When I came here there was no temperance organization. Drunkenness was awfully prevalent. One man had been murdered in our streets in a drunken brawl, the liquor was obtained in a low groggery; five murders were committed in the county within a brief period, all connected with intemperance, and yet the pulpit was silent. Nor was any voice, sacred to the cause of God and humanity, aroused to denounce this dark demoralization.

Before I came here, the enormous evil of human chattelism, that dark blot and stain upon our national escutcheon, met with no voice of condemnation in God's house. Nor had the sword of the Spirit been once publicly arrayed against it and when I first unsheathed it, and wielded it in the sacred cause of liberty, it created no little astonishment and disapprobation. Now in all these, and several other things, there is progress, and therefore encouragement. If the walls of Jericho have not fallen, yet we have made breaches, and we are still going round "blowing with the trumpets."

The only churches in our County, that I know of, are two Pres'n., one having no minister, three Cong'l., one without a minister, and one Meth. Our village has about 1200 inhabitants. Near half are from Holland. The only remaining churches in our village, are the Pres'n. and ours. There are two villages about a mile distant. Ferrysburgh, and Nulls-point; they have both a population of about 1000. I have tried to introduce preaching Sabbath afternoon in the latter, but from the labor of this extra ser-

vice, which was entirely unremunerative, I was forced to retire, as the Pres. church here, established services at the same place and the same hour. I therefore withdrew, and then the Pres. minister withdrew also, so that now these two villages have no preaching.

Our church is small and feeble. The wealth of the village is in hands that wield all their influence against us. The past year we erected a neat place of worship, the cupola of which has just been finished; and with the aid of \$300 from the congregation it is quite out of debt.

FROM REV. C. C. FOOTE.

Detroit, Oct. 18, 1860.

The Society of Union Meeting House, in Livonia, is composed of most remarkable elements.

I never expended so much labor upon a people, with so little apparent happy results. The mass of them are shaken out of their spiritualism, and I think have been made to see the fallacies of infidelity, but alas, their hearts yield not to the claims of Divine truth. I have longed for the converting power of the Holy Ghost among them, but this desire of my heart has not yet been gratified.

Oh! it is so awful to be a sweet savor unto God in them that perish, with no sweet savor for believers.

I had made arrangements for a protracted meeting in about two weeks, but two infidel lecturers from abroad, sent in notices for a convention; it took me by surprise. Mr. Hogarth was away; I therefore appealed successfully to Bro. S. D. Cochrane, of Ann Arbor, to go with me to the convention for the defence of the truth. We met two of their strongest men. It was a severe encounter, but resulted in the discomfiture of the enemy. I think much good was accomplished. We left the ground to day.

I told the people I hoped to return at a future day, with Bro. C., to labor directly for their salvation.

INDIANA.

FROM REV. J. H. JONES.

Decatur, Adams Co. Sept. 14, 1860.

The political elements are in great commotion. There is more excitement than I expected to see. All the political parties have but one topic to preach about. It is AMERICAN SLAVERY. Some justify it as a means of doing great good to the Africans; a *Missionary Society* that has christianized more souls than all other institutions put together! Others condemn the system, but say it is none of our business to meddle with it: it is a Southern concern which we at the North have no right to talk about.

The *irrepressible conflict* is seen and felt everywhere. I have no confidence in many of our politicians. But I have confidence in God's providence. He "can make the wrath of man to praise Him." The issues are narrowing down, and it must soon come to the naked question of pro-slavery or anti-slavery. The anti-slavery party in the South, *must* be an *Abolition party*. If slavery is to be removed from Kentucky and Missouri, it must be by political action. The party that will remove slavery from those States, must be composed of Abolitionists in fact, and the party in the North with whom they can affiliate, must also be of the same character.

When real abolition views become *prev-
alent* in the South, similar views will become *popular* in the North also. As fast as Southern men can be persuaded that slavery is *too bad* a system to be propagated, and extended into new Territories, their own experience will tell them, that it is also too bad to be tolerated where it is. God who sitteth on the throne, will cause light to drive away the darkness, and order will succeed this present confusion.

KANSAS.

FROM REV. S. L. ADAIR.

Osawatomie, Oct. 1, 1860.

During the last quarter, I have attended more to expository preaching, and the

investigation of important Biblical questions, than in any preceding three months since I came to Kansas.

This course has been very profitable to me, and very interesting to many of the more thoughtful and inquiring. I think a number of persons have experienced quite a change in their intellectual belief, and I can but hope that some whose mouths were full of objections to the doctrines of the Bible, will yet become cordial believers of those doctrines, and embrace them. Infidelity, in some quarters, is certainly more quiet.

Suffering from the Drought—Many leaving.

My last Quarterly Report, presented, in some respects, a rather discouraging view. The state of things has not changed for the better. The severe drought has spread its pall over almost everything. Crops of almost every kind have failed, and many persons are brought to look the stern realities of want in the face. Many have left the Territory—others are going. More would go if they had the means to get away. Many go who, in my judgment had better stay. They make much more sacrifice I think, to get away, than would be required if they remained. And when one such goes, he influences others ten times as much as his poor neighbor, who putting his trust in God determines to stay. Many who left here in 1856, repented having done so: I apprehend it will be so again.

But it is a fact, they go. The superintendent of our Sabbath school at Mt. Gil-ead, is to leave with his family this week, to be gone a year. Two members of the church there have gone, and two more expect soon to go. Others who were in the habit of attending our meetings, have gone, or are going.

The superintendent of our Sunday school here, expects to go soon,—part of his family have already gone. You can readily see the influence this must have upon our Sunday schools and meetings. Our singing is almost entirely broken up in both

places, by the principal singers leaving. Of those who remain, many will not attend meeting because their clothes are so poor. For months to come, nine tenths of the people here, if they hear the Gospel at all, must hear, it in their own houses. There are still people enough here, to make good sized congregations for country villages, could they be got together, but this is hard to be done.

Our meeting house stands as it was, without a roof. All our hopes and efforts to cover it this season, have as yet, failed.

KENTUCKY.

From Miss Maria C. Pratt, Missionary Teacher.

McKee, Jackson Co., Oct. 5, 1860.

You may wish to hear of my impression of this field of labor. I had anticipated a dark one, but not just such a darkness as I find. I fancied there would be that thirsting and longing for the Word of Life, as we may suppose the slaves would have, were they liberated. On the contrary, there is moral and religious degradation to such a degree, that the light of the blessed Gospel is not permitted to shine, while every false light and wicked abomination is eagerly sought after and delighted in. This is in regard to religious instruction; but the intellectual education of the children is earnestly desired by parents.

The interest manifested in our school is far greater than my highest anticipations. Our Sabbath School is very interesting; the scholars who can read, commit portions of the New Testament as much to their own gratification as that of their teacher, others unable to read are making rapid advancement, in order soon to be able to "read in the New Testament."

I am endeavoring by visiting to become acquainted with the people, to gain their confidence, and thus secure both day and S. S. scholars.

From the interest with which I saw an old number of the American Missionary read, I thought it might be well to pro-

pose to you to send several copies of the paper to Bro. Candee's address, for distribution to those whom we know are thirsting for just such reading. Desiring an interest in your prayers for this people and myself, I remain, yours, respectfully.

A missionary in Southern Illinois gives the following incident as illustrating the character of a class of people who enter into the formation of the community of what is there called Egypt.

"Do you ask what is the character of that class? 'By their fruits ye may know them.' Here for instance is one branch bearing fruit:

"A poor man—proved to be an honest, peaceable man—calls, as night approached, at a house for lodging. He is sent to the 'next house,' the next, and so on, for several. He thanks them, wishes them good night, and passes on. Again he asks for lodging. This time a man, the occupant of the house, wants to know of the poor man what he means by coming after hours, looking for lodging? And as the poor creature turns disconsolately away once more, he is knocked down by a blow on the head, then cruelly beaten about the body for some time, then dragged 200 yards to an old shop, there left to perish. A humane man, a democrat, conveys him to his house and takes care of him. I saw the poor man. He is slowly recovering; three persons are concerned in the outrage; all are at large; not one arrested.

"What is public opinion? Where is the law? Where is Justice? 'The law is slacked, and judgment doth never go forth.'"

The same missionary writes:

"My appointments both on Sabbath and on week days are well attended. Some young persons have become much interested in the meetings. Some few pious persons living apart, of different orders of christians, are desirous of establishing permanent meetings for worship. I am not without hope that my labors here may be blessed of God, to the gathering of a people to the praise and glory of His grace."

A FRUITFUL FIELD.—According to the Minutes of the General Assembly, the First

Presbyterian Church of this city, Rev. Dr. Phillip's, during last year contributed to benevolent objects \$52,961. The items are as follows: Domestic Missions, \$5,765; Foreign Missions, \$20,000; Education, \$7,323; Publication, \$4,400; Church Extension, \$4,310; Presbyterian, \$163; Miscellaneous, \$10,000. And probably contributions to the amount of \$10,000 were made to various objects by members of the congregation which were never reported.—*Miss. Advocate.*

A Fruitful Interpreter.

A NEGRO THE AUTHOR OF ADAM'S FALL.

The last number of De Bow's (*Southern Review*) contains an article from the pen of Rev. Dr. Cartright, of New Orleans, in which that writer announces a strange discovery in Scriptural readings. He finds that the 24th verse of the first chapter of Genesis has been mistranslated, and should read, "The Lord said, Let the earth bring forth intelligent creatures with immortal souls after their kind, cattle," etc. Taking this as a basis, the Doctor, in a way satisfactory to himself, finds that this race existed before Adam, that they were negroes, that the tempter himself was a negro in Eden, and not by any means a serpent, but only called so on account of the low cunning peculiar to the race. Thus, he argues, the negro being the child of the earth, is a lower order of being than the paler-faced of the human family.—*Ch. Sec.*

From Krapf's Eastern Africa.

"Till Christianity becomes the ruling faith in Africa, however great and noble may be the exertions of the government of Great Britain, and however liberal its expenditure in sending out squadrons to intercept slave-ships, the slave trade will continue to flourish. Christianity and civilization ever go hand in hand; brother will not sell brother; and when the color of man's skin no longer exclude him from the office of an evangelist, the traffic in slaves will have had its knell. A black bishop and a black clergy of the Protestant church may ere long become a necessity in the civilization of Africa."

* The Rev. Doctor's acquaintance with slavery has been in Africa. Had he been familiar with American slavery, he would not have ventured such an assertion. In some parts of our country, these things would be considered as increasing the money value of the slave.

BISHOP PAYNE, of the Episcopal Church in Africa, after spending some time in visiting the Churches, seeking aid, is obliged to return without it. The Episcopal Recorder in announcing this fact, indignantly exclaims: "Five thousand white men are

laboring for money on the African coast. Climate deters them not, nor an inhospitable grave. But the Church can find no laborer for the work, and this Christian bishop goes back alone! Christian men! you who believe in the peace of God on earth, and the glory of God in heaven! You for whom the Son of God died! is it not a burning shame that when a call comes, that appeals not only to every Christian principle, but to every national and generous impulse, we should all stand mute? It is still not too late.—Are there not some yet to answer?"

Children's Department.

MY NEGRO SABBATH SCHOLAR.

Among the names I registered Andrew Jackson, Andrew Jackson, jr., Marquis Lafayette George Washington, and Byron Clarke. When about to enquire the cognomen of the last, I was forestalled by his calling out in a stentorian voice, "My name ain't nothing but Bill Jones; but I guess you have heard of the boy who sings nigger songs, and dances Jim Crow at the Harrison House." He was unfortunately not mistaken in his notoriety, and the task before me assumed a new magnitude. None of them could read, and after half an hour of A B C, I proceeded to ask some simple questions of Bible history, of which I soon found they knew absolutely nothing; their ideas of God even were as wild as those of the little Hindus. So I began at the beginning. I spoke of the six days of creation; then of the deluge. When in my account of the ark, and its wondrous freight, I was interrupted by one—

"Did they have bears?"

"Yes," I answered.

"And lions?"

"Yes."

"Elephants?"

"Yes."

"Monkeys?"

"Yes."

And finally Bill Jones, all eagerness, "Did they have a *clown*?"

And I found, to my utter dismay, that my youthful auditors, certainly not incapable of association of ideas, had conceived of Noah merely as the proprietor of a menagerie, travelling in that wild waste of waters. Truly this was fallow ground. But our superintendent only smiled encouragement, and bade me go forward.

Sabbath after Sabbath rolled on, and rain or sunshine, my six boys were always in their places. They had learned to love the school, especially the sweet hymns; and their quick

sympathies had gone out to one who at least always tried to treat them gently and kindly. Of their affection I had many unmistakable proofs. Once, I remember, walking in one of the quiet streets, I was suddenly startled by three sonorous cheers, and looking up I saw the "Marquis," Andrew Jackson, and Byron Clarke. Though not precisely the most agreeable greeting for a young lady, I could not in my heart do less than wave a return. Again, they frequently brought to our door presents of flowers and fruits. In one instance the latter bore such a striking resemblance to some rosy-cheeked apples in a neighbor's orchard, that I was forced to reprove the boy, and the next Sabbath took for our "lesson talk" the eighth commandment. Not many days after, the same child made his appearance at the kitchen, his hands filled with the first pond lilies of the season; and as he gave them to me, he said, "There, Miss Esther, you will like them, for they's honest; God grewed them in the outlet." We established a missionary society among them, and many a penny previously devoted to fire-crackers and the like, now found its way down the red chimney of our savings bank. Poor Bill Jones had less to give than any of the boys, and this, I plainly saw, troubled him a great deal. He had stopped dancing "Jim Crow," first on Sabbath, and of late on week days; and this being his chief source of revenue, his spare pennies were few and far between.

One day, with a bright face, he asked me "if it were not right to do good on Sundays." Of course I replied "Yes;" and then, "if it was wrong to take money for doing good on Sundays." This was a nice distinction, one which I felt him not capable of understanding, should I attempt it. So I simply said, "No, I think not." Though feeling rather curious, I had no opportunity just then of asking as to these pious earnings. Next Sabbath the teachers were requested to remain a moment. A gentleman arose, not a member of our school, saying that a few hours since he had witnessed a scene which had so touched his heart that he could not forbear cheering us with the glad tidings. Passing the "Harrison House," he noticed that the invariable group of Sunday noon loungers had deserted their post. Just then his ear was caught by a clear, melodious voice singing. It seemed to come from the bar-room. Yes, as he drew near, from the open windows of that den of pollution floated out on the summer air the words:

"Watchman tell us of the night,
What its signs of promise are."

He stepped upon the low platform and looked

in. On a table sat a negro boy. About the room were hard-faced young men, and those older, on whose bloated features intemperance had set its livid brand. But they were all listening. The singer finished the last verse and then began again. This time he sang,

"Jesus, lover of my soul."

My own eyes were dimmed, said the gentleman, as he came to the lines,

"Vile and sinful as I am,
Thou art full of grace and truth.

It seemed as if for a moment an angel's wing brushed away the shadow from those darkened hearts, and tears moistened cheeks long unused to heart-rain. The singer stopped. "Go on, go on, we will pay you more," said one and another. "I can not now," answered the boy; "it is time for Sunday-school, but I will sing again next Sunday, if you'll come." And as he put into his pocket the coppers that were handed to him, he said:

"I wouldn't take these, only I am going to send them to the heathen; I'll sing you the hymn---it is beautiful---about 'Greenland's icy mountains,'" and humming it to himself, "Bill Jones" left the bar-room.---*Missionary Telescope.*

I'M GLAD I'M NOT A SLAVE.

In "Sabbath-school Concert Hymns," we find the following, which we hope every Sabbath school in the land will be permitted to sing.---*Well Spring.*

"I'm glad I'm not a slave, mother,
To be sold away from you;
And of my father and my mates
To bid a last adieu;
Oh, I am sure 't would break my heart,
From home and all its joys to part.

"I'm glad I'm not a slave, mother,
To be shut up in a pen;
Or dragged up on the auction block,
And sold to evil men;
The vender's praise would make me cry;
Oh, mother, I should want to die.

"I'm glad I'm not a slave, mother,
To work with all my might,
And ever shuddering for fear
I should be whipped at night;
And Oh, when all my work was done,
Have nothing I could call my own.

"I'm glad I'm not a slave, mother,
For then I should not know
What God has said about the way
In which I ought to go;
Oh, how I pity the poor slaves,
Who find no rest but in their graves,

"Are they not wicked men, mother,
Who boys and girls do treat
As if they were no better than
The dogs that run the street!
I think our Father, God, ere long,
Will punish them for all their wrong."

"HOW BEAUTIFUL IS EARTH."

BY MRS. SIGOURNEY.

Oh God! how beautiful is earth,
In sunlight or in shade;
Her forests with their waving arch,
Her flowers that gem the glade.

Her hillocks, white with fleecy flocks,
Her fields with grain that glow,
Her sparkling rivers, deep and broad,
That through the valleys flow.

Her crested waves that clash the shore,
And lift their anthem loud,
Her mountains with their solemn brows,
That woo the yielding cloud.

O God! how beautiful is life
That thou dost lend us here,
What tinted hopes that line the cloud,
And joys that gem the tear;

With cradle hymns of mothers young,
And tread of youthful feet,
That scarce, in their elastic bound,
Bow down the grass-flowers sweet;

With brightness round the pilgrim's staff,
Who, at the set of sun,
Beholds the golden gates thrown wide,
And all the work well done.

But if this earth which changes mar,
This life to death that leads,
Are made so beautiful by Him
From whom all good proceeds,

How glorious must that region be
Where all the pure are blessed,
From change and fear and sorrow free,
Attain eternal rest.

A Baby-tomb, but not for dead babies.

It is a place into which mothers thrust their infant daughters from their arms and their bosom, to die in darkness and corruption. Could you believe it possible that woman's kind heart should become so hardened against her own sweet smiling babe as to this? that she could carry that babe to such a spot, thrust it through a hole, and then turn away from its piteous cry as the sound came back from the frightful place into which it had fallen? Yes! all this the Chinese mother can do. And we learn from those who know the fact, that, "in the neighborhood of the large cities of China, towers or tombs of this kind are provided to receive the bodies of of the poor little girls whom their parents do not think it worth while to rear," and that there is reason to fear that thousands are destroyed in this way every year. And why, you may ask, are these dear little ones murdered thus? Just because their

parents think that it will cost them more to feed and clothe than they are worth. Such is the horrid selfishness, and dreadful sin, which mark the conduct even of the clever and civilized Chinese!

Some time since a gentleman was sent to China by the conductors of the London "Times" newspaper, that he might give an account of some things which he saw and heard in that land. And in a book which he has published since he came back, he says that it had become a fashion with some people to deny that infanticide was common in China, but that he had found it otherwise. The following extract from his book contains painful proof of this.

"At Ningpo I saw in the household of Mrs. M'Gowan, the lady of the American medical missionary, a young girl with large feet and a cheerful aspect, doing duty as a nursery maid. This girl had been rescued from death by starvation. Seeking more information upon the subject, Mrs. M'Gowan told me, that although the authorities at Ningpo were ashamed of the fact, and had the grace to think it an imputation upon a literary city, it was by no means an uncommon circumstance to find, under the walls, bodies of infants half devoured by dogs.

"A very shocking incident of this kind had occurred a few weeks before. One night the Chinese girl whom I have already mentioned came up to Mrs. M'Gowan and told her that she heard the growling of dogs and the faint cry of a child just outside the garden gate. The kind lady immediately arose; and, going forth with a lantern and some of the house coolies, (servants,) was quickly guided to the spot. It was a dreadful spectacle. An infant, wrapped in a coarse cloth, was surrounded by a pack of pariah dog, who were tearing at the cloth, and already gnawing at the flesh. The baby was still alive. While the men beat off the dogs, Mrs. M'Gowan took the little creature in her arms, and ran with it to the house. It was too late. The squalid tiny thing opened its eyes, and seemed to try to cling to her, and, as she imagined, smiled upon her, and died."

The Mongolian Boy.

The following narrative is from one of the recent publications of the London Religious Tract Society:

Years passed away among the Mongolian Tartars, and no one came to the missionaries to inquire what he should do to be saved. At length, a youth named Bardo came and

sat down in a mission school. He was ignorant of the letters of the alphabet; but he soon got on, and in a short time could read and write very nicely, and also had committed to memory a catechism, and many passages of Scripture. He then gave up the worship of his gods, and told the children of the family with whom he lived that he now believed there was only one God, and one Saviour, Jesus Christ.

From this time he felt more of his state as a sinner, and was often seen to retire that he might pray in secret. He began also to hope that he had found mercy through the Lord Jesus Christ, who died to save sinners.—When mixing with his own people, he told them what he felt, and invited them to come and hear the Gospel for themselves; for that if they died trusting in gods that could not save them, they would perish forever.

The Tartars place their idols on a table opposite the doors of their tents, and every person as he enters is expected to bow before them. When they saw that Bardo did not bow as he passed, they ill-used him, and tried to force him to worship their gods; but finding they could not prevail, they turned him out of their tents. One day, a lama, or priest, beat him severely on the head, which brought on violent pains and a fever. The fever continued for several weeks, and he gradually wasted away. His friends, fearing he would die, began to talk of using some of their heathenish rites, to save his life, but he would not consent to this, and begged his friends to carry him to the missionaries. The Tartars also placed upon the wall, opposite to where he lay, some of their charms, that he might look upon them; but Bardo turned his back to the wall, though he had to place himself in a painful position, that his eyes might not behold the sinful folly of his friends.

On the morning of the day on which he died, he was asked, "Should you die now, whither would your soul go?"

"To heaven."

"Who will receive it there?"

"God."

"On what Saviour do you put your trust for salvation?"

With great feeling he said, "On Jesus Christ."

"If God had not, in his providence, brought you here to learn about that Saviour, what would have become of you?"

"I should have lived in sin, and gone to hell when I died."

He said he was not afraid to die; yet he would rather live, if it were God's will, that he might honor and take care of his parents.

His breathing became softer, and, like one falling into a gentle slumber, he fell asleep in Jesus. Thus died the first convert among the Mongolian Tartars—one who may be said to have fallen a martyr; for there is little doubt that the blows of the lama were the chief cause of his death. His school-

fellows carried his body to the grave, and there it rests until Christ shall call it to eternal life, in the resurrection morning.

MARRIED, by Rev. Geo. P. Claffin, at Good Hope station, Sherbro Island, Aug. 1st, Rev. C. F. Winship and Miss Sarah G. McIntosh, members of the Mendi Mission.

Immediately after the marriage ceremony, the bride was presented with a bouquet of twenty-four flowers, one gathered by each of the children of the mission school. It was presented by Barnabas Root, who accompanied it with remarks, briefly comparing the present condition of these scholars with the past, and acknowledging their obligation to her for her labors in effecting the happy change. This was wholly unexpected by Mrs. W., and awakened deep emotion.

EDITOR OF AM. MISSIONARY: Please acknowledge the receipt of \$25 from Rev. Henry Grew, of Philadelphia, to clothe the poor fugitives in Canada; also the following goods: Mr. E. Cook, N. H., one barrel; Salem Street Sewing Circle, per Mrs. Harriet P. Draper, Worcester, Mass., one royal box.

C. C. FOOTE.

RECEIPTS

From October 1 to October 31, inclusive.

MAINE.

Bangor. First Cong. Ch. and Soc. Mon. Con. Coll. by James Allen,	27 00
Brewer. Joha Holyoke, Jona. T. Hardy and Manley Hardy 5 ea., by James Allen,	15 00
Brown's Corner. Otis Hawes	5 00
Brunswick. Marshall Cram	5 00
Hol ea. Rev. Francis Southworth, by James Allen,	5 00
North Dixmont. Dea. Horace Wilder, by James Allen,	3 00
Noridgewock. Cong. Ch. Coll. 27, C. R. V. 50c for <i>Mag.</i> , G. F. H. 50c., by Sanborn Blinsmore,	28 00
Woolwin. Mrs. Esther Trott 1 & 50c. for <i>Mag.</i> J. Tuwing, R. Curtis, J. P. Trott, E. Carlton, N. G. Goulds, and J. Percy 1 ea., Others 1.50, by John Perry,	9 00
Vassalboro. Thomas Carlton, by Otis Hawes,	3 00

NEW HAMPSHIRE

Bristol. Mon. Con. Coll. 2, F. H. B., E. F. B., C. C., and Mrs. S. B. 50c ea. by Calvin Cass,	4 00
Claremont. D. M. Ide for <i>Foreign M.</i>	17 00
East Sullivan. Rufus Mason, by R. O. Mason,	5 00
Fitzwilliam. Ebenezer Potter 12, Benj. Wilson 5, Levi Harris, and Susanna Potter 2 ea., N. Salvin and J. Batchelder 1 ea.	23 00
Mt. Vernon. C. B. Southworth, 10 of which bal. to const. EMERY NEL-ON L. M.	30 00
Pembroke. Mrs. Caroline Stevens 5, Rev. R. A. Putnam and Mrs. Frances H. Putnam 1.50 ea., Miss Frances E. Putnam 1,	9 00

VERMONT.

Brookline. E. P. Wellman, and H. P. Butterfield 1 ea.	2 00
Cambridge. Rev. E. Wheelock, Dea. J. French & H. Howe 2 ea., Dea. E. Austin, L. Eastman, O. Foot, and Mrs. C. Safford 1 ea.	10 00
Enosburgh. Alvin Fassett and T. P. Baker 5 ea., G. G. Williams 3, Dea. John B. Fassett, Eph. Perkins, Mrs. C. Maynard and Mrs. E. Williams 2 ea., S. Andersom, J. Waterman, A. Denio, H. Rice, C. Maynard, and G. S. Fassett 1 ea., Mrs. F. B. 75c and A. L. 50c,	28 25
Enosburgh Falls. Hon. S. Kendall, by Alvin Fassett,	1 00
Franklin. Dea. Allen Shedd, by Rev. L. S. French,	5 00
Jamaica. Mrs. A. K. for <i>Mag.</i> , by D. G. Dexter,	51
Pawlet. Wm. Marsh, Esq. 1.500, D. Andrus 2, 1.502 00	
W. Enosburgh. Hon. Austin Fuller 5, H. E. Smith, Mrs. H. Bessey, and Mrs. R. House 1 ea., by Alvin Fassett,	8 00

MASSACHUSETTS.

Acton. Members of Cong. Soc. (30 of which to const. REV. ALPHA MORTON L. M., by Silas Hosmer,	35 00
Andover. Mrs. T. L. Tilton	2 00
Ashby. C. Lawrence, Treas., by Wilder & Co.	18 00
Berkley. Mon. Con. Coll. 9.70, Abijah Hathaway and Isaac Babbitt 3 ea. and 50c ea. for <i>Mag.</i> , A. Babbitt, S. Briggs and E. D. Dillingham 2 ea., F. Newhall 1.50 and 50c for <i>Mag.</i> , Phebe Babbitt, Content Hathaway and Rhoda Hathaway 1.50 ea., E. B. Babbitt, C. Hathaway, A. Babbitt, J. D. Babbitt, G. L. Leach, N. Hathaway, J. C. Crane, A. Dean, E. Dean, S. Covet, T. C. Dean, Caroline Babbitt, Hannah R. Briggs, Mary A. Briggs, Louisa Babbitt, Caroline Dean, 1 ea., Others 1.50, by Isaac Babbitt,	46 70
Brimfield. Cong. Ch. and Soc. for <i>Home M.</i> 11.75, <i>Slaves Bible Fund</i> 3.76, <i>Foreign M.</i> 26.38, by James T. Brown,	41 89
Dalton. "Friends" per Rev. Mr. Clark, by Rev. J. A. R. Rogers,	2 75
Falmouth. Miss Lucy Lawrence	5 00
Gardner. Asa Richardson	20 00
Grove Mill (Worcester). Hiram Smith and family 9, Jason Wood 8, Silas Garfield 5, C. Davis and wife 5, E. G. Bothwell and family 4, F. H. Wood 2, W. Hastings 1.50, A. M. Seaver, G. D. Merriam, E. H. Hill, D. W. Prouty, O. Bean, C. D. Marcy, J. A. Pierce, Harriet Smith, J. M. Day, W. Chapman 1 ea., by Charles Davis,	44 50
Hampshire Co. "From an Old Friend,"	170 00
Hanover. James Turner	1 00
Harvard. C. Lawrence, Treas., by Wilder & Co.	172 50
Hinsdale. Cong. Ch. Coll., by Rev. J. A. R. Rogers,	14 11
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Millbury. H. Armsby 2, A. March, E. Forbes, B. C. Sumner, M. Fulton, 50c ea. and 50c ea. for <i>Mag.</i> , E. W. and A. H. 50c ea. for <i>Mag.</i> , Mrs. C. H. 25c.	7 25
North Adams. Dr. E. S. Hawkes 10, James Hunter 5, Wm. Martin 3 and Wm. S. George 1 for <i>Southern M.</i> , John H. Orr 1, Others 75c. by Rev. J. A. R. Rogers.	20 75
N. Amherst. Coll. Cong. Ch. by Rev. J. W. Underhill,	22 00
N. Brookfield. First Cong. Ch. and Soc., by Rev. C. Cushi, g,	150 00
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Sunderland. Perrin N. Richards	20 00
Townsend. C. Lawrence, by Wilder & Co.	31 76
Upton. One Box Clothing from Miss. Assn. for <i>African M.</i> , by M. W. Claffin,	30 00

Wenham. Cong. Ch. by Rev. J. S. Sewell,	18 00
Westford. C. Lawrence, Treas., by Wilder & Co.	2 00
W. Gloucester. Rev. C. B. S. for <i>Mag.</i>	51
Worcester. Salem St. Ch. and Soc. ann. cont. 53, Mon. Con. Coll. 29.65, J.W. Upham 15, by John C. Newton, Treas., to const. JASON PUTNAM, MILTON M. MORSE and JOHN C. NEWTON L. M's., Union Soc. Coll. 35, by W. G. May- nard, Rev. Horace James 10, Members of old South Ch. 4, H. Moore 1, by Mrs. M. H. P. Conant,	147 65

CONNECTICUT.

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Cheshire. Cong. Ch. by Wm. A. Brooks, Treas.	13 55
Danbury. E. H. Taylor	1 00
Killingworth. Edward Rutty 6, Jerusha B. Par- mele 2, Simon J. Parmele 1.50, N. L. Parmele 50c.	10 00
New Britain. First Cong. Ch. by Rev. Lavalette Perrin, of which 5 from Dr. John Lee,	16 25
New Haven. Arthur Tappan 50, Gilbert J. Hine 10, William Moulthrop 5,	65 00
New Milford. Isaac Hine	10 00
Norwich. First Cong. Ch. Mon. Con. Coll. 32.86 (15 of which is "from friends," bal. to const. MISS NANCY R. GUSTIN L. M.) by Lewis A. Hyde, Treas.; D. Huntington 3,	35 86
Plainville. Five Members of Cong. Ch., by Ap- ollos Fenn,	24 00
Plymouth Hollow. Cong. Ch and Soc. for <i>Home</i> M. by Rev. James Averill,	15 25
Putnam. R. Road Village Ch. mon. con. coll., by Rev. Geo. J. Tholouso,	10 00
Roxbury. Harvey M. Booth 7, Josiah Bronson, Jehiel Hurd, and Sherman Minor 5 ea., Tru- man Shephard 2, Dea. E. M. Smith, S.W. Bald- win, W. Camp, J. T. Bronson, D. Gillett, and H. Squier 1 ea., L. F. for <i>Mag.</i> 50c., Others 2, by Josiah Bronson,	32 50
So. Britain. Charles Thompson	1 00
Terryville. "Friends" (of which 50 for <i>Mendi</i> M.) by Milo Blackley,	121 25
Torrington. Ann. Coll. 33.78 and Mon. Con. coll. 1.50, for <i>Foreign M.</i> by Rev. Clas. New- man,	35 35
West Hartford. "W."	5 00
West Haven. Alexis Painter 40, Chas. Phillips 10, Sidney Painter 5, Miss A. Umberfield 1,	56 00
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Westport. Eben. Disbrow, and Mrs. A. B. Dis- brow 2 ea.	4 00
Winsted. Wm. C. Phelps 3, Mrs. Moses Cowles 2,	5 00

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Ballston Spa. Miss Olive Gilbert 3, T. B. 25c.	3 25
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Brookport. STEPHEN S. SHELDON to const. himself L. M.	30 00
Brooklyn. Coll. Plymouth Ch., by Andrew Fitz- gerald, Treas.	370 00
Carthage. E. C. Bassett	1 00
Champlain. Female Mrs. Assn. Box of Clothing for <i>Home M.</i> , by Mrs. Caroline M. Moore,	32 82
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Elbridge. John K. Richards	10 00
Geddes. Gad Laurence	3 00
Grainger. Mrs. L. M. B.	50
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Greenville. Mrs. N. M. Dodge	1 00
Keesville. M. Barnes and S. Rowe 50c ea. and 50c ea. for <i>Mag.</i> , E. Barnes 1,	3 00
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Lockport. H. W. Nichols 2.50, Mrs E. H. 50c.	3 00
Locust Valley. Mrs. C. B. Palmer	2 00
Madrid. Dea. Anson Hall, by Enos Shaw,	2 00
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Marion. Sunday Sch. cont., by Emmons Man- ly, Supt.	4 00
Meridian. Nehemiah Hoyt 4, L. Hoyt, and S. C. Hoyt 2 ea., D. Hoyt and T. Hoyt 1 ea.	10 00
Middletown. Orange Smith 1.50 & 50c for <i>Mag.</i> , Mrs. M. Smith 2, D. O. and G. P. 50c ea. for <i>Mag.</i> ,	5 00
Morristown. Dea. E. Northum 1, A. B. W. 27c, by R. Wallace,	1 27
Motiville. Henry T. Hooker by Ira H. Cobb,	5 00
Nelson. Federal Dana	5 00
Newark. James H. Reeves 15, James D. Reeves, Raymond P. Reeves, Geo. Thompson Reeves 5 ea.	30 00
New Hartford. Mrs. Elizabeth Abbott	2 00
Newark Valley. Cong. Ch. S. S. coll. by Benj. Walter	5 00
New York. Mrs. A. L. Whiting	5 00
Panama. S. L. Mead, and Dea. T. Everet, 1 ea.	2 00
Parish. John Becker to const. JAMES R. BECK- ER, L. M.	30 00
Perry Centre. Mr. & Mrs. S. R. Barber, and Mrs. Graham Benedict 1 ea., Miss M. W. B. 50c., by Rev. J. C. Richardson	3 50
Red Creek. F. A. Seymour 5, by Rev. J. C. Smith, Mrs. A. B. Kinne, 50c, and 50c for <i>Mag.</i> ,	6 00
Salina. Thos. C. Clark	2 00
Sand Bank. A. Fuller	1 00
Strykersville. Cyrus L. Paul, by Arden Wood- ruff	10 00
Syracuse. Mrs. C. C. Clarke, and Mrs. M. Ewen 1 ea., Mrs. I. Bates for <i>Mag.</i> 87c	2 87
Walton. Mrs. A. Basset 3, N. Fitch 2, G. N. Fitch, 1	6 00
West Chazy. A. G. Howard	3 00
West Hebron. Mary Fraser for <i>Mag.</i>	1 00
West Plattsburgh. Rev. John T. Addoms	3 00

NEW JERSEY.

Newark. 1st Cong. Ch. Sab. Sch. to const. JOHN M. PRENTISS, L. M.	30 00
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Gum Tree. Mrs. Martha Rankin 3, Abby A. Hinkson 2	5 00
Hopewell. Free Pres. Ch. by Rev. W. Bushnell	5 00
Mt. Jackson. Free Pres. Ch. by Rev. W. Bushnell	2 00

OHIO.

Ashland. W. Kirklow 1, P. B. and M. S. 50c ea. by J. Thomson	2 00
Austintown. Dea. J. M. Case 2, Cong. Ch. Bal. col. 30c by M. W. Puls	2 30
Belleville. Wm. Elston 50c and 50c for <i>Mag.</i>	1 00
Cincinnati. E. Harwood	1 00
Croton. Mrs. P. B. Bliss	1 00
Eagleville. Cong. Ch. 3, by Rev. John Pettitt, Roswell Austin 1, by J. Nutt,	4 00
E. Orange. G. W. B. for <i>Mag.</i>	50
Fowler's Mills. John Miller 3, J. Percy 1, Oth- ers 2,	6 00
Gustavus. Cong. Ch. 12, A Friend 5, by Rev. Johnson Wright	17 00
Mill Grove. Cong. Ch. by Rev. John Pettitt	9 00
Mt. Vernon. Dr. J. B. H.	50
Oberlin. D. Lucas and wife, by Mrs. L. H. Wa- ters	1 00

Pittsfield. Sab. Sch. coll. for <i>Children Mendi</i> M., by M. D. Young Treas.	2 27
Stafford. Rev. E. Thompson	1 00
Twinsburgh. Beriah Green, Rhoda F. Green, Laura W. Green, 1 ea	3 00
Wellington. Cash 1, "A Friend" 51c, by Rev. J. A. R. Rogers	1 51
Xenia. Bishop Daniel A. Payne	2 50

MICHIGAN.

Adrian. Stephen Allen 3 50 and 50c for <i>Mag.</i>	4 00
Ann Arbor. Isaac Elliott 5, Monson Wheeler 2, Rev. Mr. S. 33c	7 33
Beuzonia. Mon. Con. Coll. by Rev. Geo. Thomp- son	5 00
Coliwater. Rev. S. B. Smith, by G. Eastman	1 00
Detroit. Church of White Lake, by Rev. C. C. Foots,	30 00
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Kalamazoo. S. Mills and others	4 00

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St. Clair. Benj. Bissell	3 00	Greensborough. Dr. T. S. Harper, Joel Wright & Rev. L. C. Beckford 1 ea.,	3 00
Tecumseh. "A Friend"	2 00	Knightstown. H. A. 50c, Cash 15c	65
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Liber. Coll. by Jos. E. Hawkins	2 00	New Castle. Brice M. Blair, 5, J. Bell, 1, E. N. D. 10c	6 10
ILLINOIS.		New Corydon. Peter Walters 5, Geo. Stolz 2, Samuel Hall 1, J. L. 50c for <i>Mag.</i> Others 1.32	9 82
Batavia. Cong. Ch. by G. Eastman	12 50	Spice Land. Walter Edgington & William Edgington 1 ea., J. B. 40c for <i>Mag.</i>	2 40
Chicago. New England Cong. Ch. by E. W. Blatchford, Treas. 45.73, Plymouth Cong. Ch. by F. C. Whitmarsh 41, Mrs. George Bowen 5, C. F. Gates 2, by G. Eastman	93 73	Swains' Mills. Sundry Persons at Friends Mon. Meeting,	75
Granville. Allen A. Stone, and William Ware 5 ea., J. A., and J. G. D., 50c ea. by R. H. Stephenson,	11 00	West Chester. William H. Montgomery 10, David Adams 2, Elizabeth A. Montgomery 1, Others 70c, bal. to const. WILLIAM H. MONTGOMERY, L. M.	13 70
Half Day. Mrs. R. E. 50c. for <i>Mag.</i> , Mrs. C. G. 50c.	1 00	Westland. Sundry Persons at Friends Mon. Meetings 1.90, B. H. B. 56c for <i>Mag.</i>	2 40
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Lisbon. Cong. Ch. 26.26 for <i>Foreign M.</i> , and 2 for <i>Home M.</i> , by Rev. L. B. Lane, Cong. Ch. 10, by G. Eastman	33 26	NEW-YORK.	
McLean. Rev. F. Penfield	6 00	Antwerp. J. Shull & family 1, A. Chapin, Rev. H. H. Wait, and B. Randall 1 ea., Others 2.25	6 25
Morrison. R. White for <i>African M.</i> , by Rev. J. W. White	5 00	Deer River. A. A. Johnson 2, A. S. Fanning, G. B. Johnson, C. S. Poor, E. L. Hulbert and E. Wright 1 ea., Others, 2.15	9 15
Waverly. Cong. Ch. by S. S. Hoyt	20 00	Philadelphia. Mrs. Sally Town 5, Coll. 2.10, John Allis, A. Murdock, M. D., J. S. Peck and Lucy Adams 1 ea., Others 3.25	14 35
Wankegan. Mrs. L. S. Hartzell	5 00	Rutland. ——— 50c and 50c for <i>Mag.</i>	1 00
IOWA.		West Carthage. Mrs. N. M. Lathrop	5 00
Jefferson. * * *	5 00	OHIO.	
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Warren. "A Friend" 10.50, and 50c for <i>Mag.</i> ,	11 00	Collected by Rev. J. F. Boughton. (\$93.56)	
WISCONSIN.		PENNSYLVANIA.	
Beloit. S. H. M. for <i>Mag.</i>	50	Conneaut Centre. Coll. 2.56, L. Town and wife 50c ea.	3 56
Clinton. Cong. Ch. for <i>Foreign M.</i> , by G. Eastman	9 36	Greenville. Coll. 1.85, R. Dickey, and G. Bond 1 ea.	3 85
Janesville. M. A. Jones	3 00	Hamburg. Coll. 2.37, S. Beatty 2,	4 37
Lake Mills. Mon. Con. coll. by Rev. E. D. Seward	2 00	Jamestown. Coll.	1 38
Platteville. C. Jones, by E. T. Mears	1 00	Mercer. Coll. 2.36, A. S. Burwell 1,	3 36
Plymouth. T. A. Wadsworth.	1 00	West Girard Coll.	2 30
Prescott. "A Friend"	2 00	OHIO.	
Ripon. Cong. Ch. 10.79. I. Cooper I, by G. Eastman	11 79	Ashtabula. Coll. 1.66, Individuals for <i>Paper 1</i> ,	2 66
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Shopiere. Cong. Ch. for <i>Foreign M.</i> , by G. Eastman	7 09	Berlin. ——— for <i>Mag.</i> ,	50
Waupun. Cong. Ch. by G. Eastman	5 53	Geneva. Rev. J. F. Boughton 30, Mrs. M. P. A. 25c, Cash 13c,	30 38
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INDIANA.		Rome. Coll.	20
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		Wayne. M. Andrews	1 00
		West Andover. Coll.	5 01
		Williamsfield. Coll.	2 42
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